A

# SERMON

Preached before the

## JUDGES, &c.

In the time of the ASSIZES

IN THE

## *CATHEDRAL CHURCH*

AT

## GLOUCESTER,

On Sunday *Aug.* 7. 1681.

*Publiſhed to put a ſtop to Falſe and Injurious* Repreſentations.

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By *Edward Fowler*, D. D.

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# A PREFACE TO THE READER.

THE *desire of many Worthy Gentlemen, who were pleased to think this Sermon seasonable, could not have prevailed with me to make it thus publick, were it not for the Entertainment it hath met with from another sort of Auditors, who have represented it as Fanatical, and almost all that's naught.*

*But, as I have not (I thank God) so little of a Christian in me, as to return Cursing for Cursing, or Reviling for Reviling; but, on the contrary, do most heartily pray for these men, who express the greatest enmity against me: so will I no longer trouble the Reader with complaints of their most injurious and provoking behaviour upon the account of the following Discourse, but only intreat him to be Impartial in the perusal of it; and* then *to judge between* them *and* me, *whether I have given them any other cause to be so inraged, than what the blessed Apostle gave the* Galatians, *viz.* Telling them the truth.

*And I appeal to the most Censorious and Captious of those that heard me, whether I have been guilty of the* least *Unfaithfulness in this Publication.*

*God is my Witness, that I had the* best *of Designs in Penning and Preaching this Sermon,* viz. *A sincere and earnest desire to do some service to the* Protestant *Religion, His* Majesty, *and the* Church of England, *as by Law established: Nor am I conscious to my self of any crime in the*

*purſuing of* this *Deſign, unleſs honeſt impartiality in expoſing the Doings, which are apparently moſt highly prejudicial to the intereſt of all* theſe *( than which nothing in this world ſhould be dearer to us ) ought to render me blameworthy.*

*But I am not in the leaſt ſolicitous about what defects may be found in the Diſcourſe, that are not of a* moral *nature; for, as the ingenuous will eaſily overlook them ( eſpecially in a Diſcourſe not deſign'd for the Preſs ) ſo 'twould be a great piece of weakneſs to be at all concerned at the Cenſures of thoſe that lye at the catch, and who if they* find *no faults will be ſure to* make *them.*

*But the main thing I intended this* Preface *for is yet behind,* viz. *A faithful Narrative of a matter of* Fact, *which hath had the ill fortune to be as falſly and injuriouſly repreſented as this* Sermon. *It is this, There lately ſtood in the Weſt-window of the Quire of* Glouceſter *Cathedral, a moſt ſcandalous Picture,* viz. *Of the Bleſſed* Trinity: *Which, had it been much obſerved, could never have outſtood the firſt year of the Reformation; and much leſs continued till about* two *years ſince. I was firſt ſhewed it by one of my Brother Prebendaries about* four *years ſince: After which time, the ſight of it, when I read at the Communion Table, did often diſcompoſe me. And, thinking my ſelf obliged to do my endeavour to have it taken down, though no great notice, that I knew, was taken of it, I made no* haſte *for* that *reaſon; but ſome time after my return from my Reſidence, I adviſed with one who is a moſt learned and eminent Prelate of our Church about it; and he, expreſſing high offence at it, told me we were all bound in Conſcience not to ſuffer ſuch a thing, now we had* obſerved *it, to ſtand longer. Hereupon I reſolved to complain of it in* Chapter *at my* next *Reſidence, but there being not above* two, *or at the moſt* three *of us upon the*

*place*

*place all that time, I put off the doing it till my Residence the* following *year. And* then, *having a good opportunity (there being about the Conclusion of that Residence, our whole number except one, present) at a* Chapter *that was called about* other *business, the very last day of my stay (which was Midsummer Eve* 1679.) *having* all *of us viewed it before, I moved my Brethren in* Chapter *(the officers that were present being first desired to withdraw, because I would have the matter carried as privately as might be) that it might be taken down: Representing the hatefulness of such a Picture, and what scandal it would give, should it happen to become more publick (as it quickly might, it being known to more than* our selves, *and that not by* my *means) and the great* seasonableness *of doing it at* this *nick of time, seeing through oversight it had been omitted* thus *long: it being not long after the discovery of the Plot, and many Factious people* then *at work in vilifying the Church of* England *as advancing apace towards Popery. This motion of mine was readily entertained by the* Chapter, *and the Idol most chearfully voted down, and the Act of* Chapter *afterwards Recorded in the Register Book by some of the Prebendaries, where it* now *stands. I moved, as I said, that it should be* taken *down, that is, by a* Glasier; *but for a great reason, which I think fit to conceal, till provoked to publish it, it was as readily consented to, that it should be immediately* broken, *as 'twas before, that it should be* taken *down, and new glass set up in the room of it. Whereupon the greater number of the* Chapter *went together to the place to countenance the action, and it was done by* my *hand. We could not in the least doubt, but that* this *was done very* regularly, *it being a hard case if the Governours of a Cathedral should not be invested with as much Authority as* this *comes to. But when it came to be known abroad, there was a hideous noise and clamour made by some few people; who are, I dare say,*

*the*

the first Protestants that ever so concern'd themselves about such a vile Relique of Popish Superstition. The Clamour continues to this very day; and, after I had Preached this Sermon, complaint was made of the high misdemeanor to the Judges, and some, further to vent their spleen against me for my Sermon, did what lay in them to have it presented by the Grand Jury of the City, though a thing of above two years standing; Which doughty attempt (as well it might) made sport enough.

But that which necessitates my publishing this Narrative, is the several shameful Untruths they have made to pass for current, far and near, among those who have little knowledge of them and me; for those that know either of us cannot easily believe them. Particularly,

First, they represent this Action, as done by me upon my own head. They say not one word of a Chapters being concerned in the case, and so expose me for a Rash and furious Zealot.

Secondly, To lay still greater load upon me, they have given it out by themselves, and their Agents (particularly a * little Agent they have in London, a most disingenuous Creature, of whom I have deserved, as he can't forget, much better things) that it was only the Picture of a Saint or Angel, or at worst of our Saviour, when the contrary was visible to us all, and to others also, as I have intimated already. It was the old Popish Picture of the Trinity; God the Father represented by an Old man with a very long Grey Beard, and a huge beam of Light about his head: God the Son, by a Crucifix between his knees: And God the Holy Ghost, by a Dove with spread wings, under his Beard: which was patcht with a piece or two (as I remember) of plain glass. I have the Copy of the Picture by me as it stood in the Window, drawn by one who lives in that City, that had (as he told me) viewed it at times for twenty years together.

* See Prov. 26. 24, 25, 26. See Prov. 25. 18.

Thirdly,

*Thirdly, They represent it as done in complyance with the* Scotch *Rebels, who, they say, were* then *in Arms. But as this is most* false, *(these wretches being routed before this time, and the news of it come to* Glouceſter *in the Publick intelligence) so* every *body must needs see the woful silliness and Ridiculousness, as well as Malice of this suggestion.*

*There are some I confeß, who are of better Tempers than the Furious people who have made such a loud clamour, that express their dislike of Breaking this Picture, which they call a great indecency. But I would fain know of* them, *why must it be done so* decently? *Is it because it was a gross abuse of the Holy Trinity? But if it was not an indecency to break in pieces the* Brazen Serpent, *when it came to be abused, though of God's own institution, much less can it be so, to break* that *the making of which God hath* * *forbidden in so strict a manner. But I have said already that it had been done after these mens* decent *fashion, that is, taken down by a* Glasier, *might I have had my will, and had there not been a great probability, if not certainty, of our making our Order to no purpose, if it were not done* this *way; as my Worthy Brethren will bear me witness: who are* all *living, and can testifie the truth of my Narrative of* this *so Scandalous a thing,* viz. *The Destroying of an Idol, that even Moderate* Papists *have condemned, and some of the better sort of* Heathens *also; that is, a Corporeal Representation of the Great God, and which one would wonder should have any Patrons, besides the monstrous Sect of* Anthropomorphites.

* Deut. 4. 15, &c.

*I perswaded my self with great difficulty, to publish this Account to the world, and could not resolve upon it till I considered, how well it becomes me to disabuse abundance of people, who have been imposed upon by false stories, as well as to vin-*

*vindicate my own Reputation. And beſides, this I have now done, will not make the thing much more publick than it was before: no nor at* all *more publick than the late Doings at the* Glouceſter Aſſizes, *will perhaps make it. I have only taken a courſe to make the* truth *about this matter as publick, as ſome men have made groſs* falſehoods. *And indeed I am now ſenſible, I ſhould have done this long ago, and that I have been much too patient.*

*I am prepared to ſay much more of the Unworthy Treatment I have had from ſome upon* this *account, and of what Methods were uſed to raiſe clamour, but I have done enough at* preſent; *my Deſign being only to ſuppreſs lying Reports, and to diſabuſe (as I ſaid) thoſe who have received them, not the expoſing of* particular *perſons, which I am not like to do, till any of* themſelves *ſhall make it neceſſary.*

*I will Conclude with this Addreſs to my Adverſaries (in alluſion to our Bleſſed Saviours reply to the Wretch that ſmote him)* viz. If I have ſpoken, *or done,* evil, *and tranſgreſt the Law,* bear witneſs of the evil, *the Law is open:* But if well why ſmite you *after ſo unchriſtian a manner* him *with your Tongues, for want of ſharper weapons, who never had any quarrel or controverſie with any of you, and who is reſolved to requite your malice, with never ceaſing to Pray for you?*

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*ERRATUM.*

PAge 24 *Line* 12, *for* his Generation, *read,* this Generation.

A

# SERMON

Preached in the CATHEDRAL of

# GLOUCESTER,

On Sunday *Aug.* 7. 1681.

## 1 TIM. 1. 19.

*Holding Faith and a good Conſcience, which ſome having put away, concerning Faith have made Shipwrack.*

NOtwithſtanding that the whole intendment of the Chriſtian Faith be the promoting of Righteouſneſs, True Holineſs and Univerſal Goodneſs in the Hearts firſt, and then in the Lives of Men; and that it is moſt admirably fitted for that End: yet there aroſe even in the earlieſt and pureſt days of Chriſtianity a Generation of People, who laboured to reconcile Light and Darkneſs, the Chriſtian Religion and a Wicked Life: And although they pretended to adhere to the Faith of the Goſpel, denyed the neceſſity of Good Works, and let open

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the Floud-gates to all Ungodlineſs. They made the Holy Jeſus, *who was manifeſted that he might deſtroy the works of the Devil*, the great Patron of ſin, and *turned the grace of God into Laſciviouſneſs*; did not only receive this Grace *in vain*, and rendred it, as much as lay in them, ineffectual to the bettering mens lives and natures, but alſo made it the greateſt Promoter and Encourager of *that*, for the utter deſtruction and extirpation of which it was deſigned.

This they did by corrupting the Chriſtian Doctrine, and bringing into it a company of wicked and Licentious Principles, and by endeavouring to make that paſs for the Doctrine of *Chriſt*, which was no better than the Doctrine of *Devils*.

Of *theſe* Wretched People S. *Paul* ſaith that, *They profeſſed that they knew God, but in Works they denyed him, being abominable and diſobedient, and to every good work reprobate*, *Tit.* 1. 16. And in diverſe other places he diſcourſeth of *theſe* men, calling them *falſe Apoſtles*, *deceitful workers*, and the like; and warns the Chriſtians he wrote to, to beware of them: As do *other* of the Apoſtles alſo, particularly S. *Peter*, S. *John* and S. *Jude*. Now would we know how it ſhould come to paſs, that the Chriſtian Religion ſhould be ſo ſtrangely perverted, and made uſe of for the *building* of that which it was deſigned to *deſtroy*. We are aſſured that it proceeds not from the Obſcurity of the Writings of the New Teſtament; for *they* as plainly, as 'tis poſſible for words to do it, do every where condemn all Unrighteouſneſs and Sin. But it was cauſed by *Wreſting* the Scriptures and putting them upon the rack to force them to ſpeak quite contrary to their intention. Thus S. *Peter* tells us the Epiſtles of his Brother *Paul* were abuſed, that *thoſe that were unlearned and unſtable wreſted them to their own deſtruction*. But

But how came it to paſs that any ſhould dare to make thus bold with the Scriptures? My Text Anſwers *this* queſtion: The Apoſtle in theſe words tells us that, their *making ſhipwrack of the Faith* was occaſioned by their *having firſt put away a good Conſcience.*

He here exhorts his Son *Timothy* to take care of holding both *Faith* and a *good Conſcience*; and the Motive he uſeth to quicken his care is, that thoſe who are not careful to *hold* both, will be in danger of *loſing* both. So much is implyed in his ſaying, that *ſome having put away a good Conſcience have made ſhipwrack concerning Faith.*

*Holding Faith*, or *the* Faith, *and a good Conſcience*, *which ſome having put away*, *concerning Faith*, or *the* Faith, *have made ſhipwrack.*

Firſt, We will explain the terms, or endeavour to ſhew what it is *to hold the Faith*, and what to *make ſhipwrack* of it; as alſo what it is to *hold a good Conſcience*, and what to put it away.

Secondly, That *holding the Faith* will nothing avail us, except we alſo *hold a good Conſcience.*

Thirdly, That *mens making ſhipwrack concerning the Faith* is occaſioned by their having firſt *put away a good Conſcience.*

Firſt, For Explication of the terms; we will enquire,

1. What it is *to hold the Faith*, and what *to make ſhipwrack of it. To hold the Faith* is to adhere to the belief and profeſſion of the Doctrine of the Goſpel. *Holding* or *keeping* the Faith ſometimes implyeth alſo a *life* anſwerable to the Chriſtian doctrine; as where S. *Paul* ſaith, *I have kept the Faith:* And where the

Author to the *Hebrews* exhorts the Christians, *to hold fast the profession of their Faith without wavering.* But *here* it can signifie no more than the *belief* and *profession* of that Doctrine, because it is *distinguished* from holding a good *Conscience.*

Again, to *make shipwrack* of the Faith is to do either of these two things. Either, *First*, expresly to Renounce the Articles of the Christian Belief, the main fundamental Articles; all or *any* of those on which the whole Frame of Christianity is erected, and which are the Essential materials of it. As that *Jesus is the Son of God:* that *he dyed for our sins, and rose again for our justification:* that *he ascended into Heaven, and will come again at the end of the world to judge the quick and the dead:* that *men shall be rewarded* or punished according to their works: that *Faith, Repentance and New Obedience are of absolute necessity to our obtaining the Divine Favour, and everlasting life.* These and the like Articles which either are *declared* necessary to Salvation by our Saviour or his Apostles, or which from their own *nature* appear so to be, as containing necessary motives, encouragements or helps to a holy life, these are such as the renouncing any of which is *making shipwrack concerning the Faith.*

But the misunderstanding such Doctrines as have no such weight and stress laid upon them, or which considered *in themselves* appear to be of such a nature, as that the misunderstanding of them is consistent with true Goodness, cannot be called a making Shipwrack of the Faith: For if so, it will be impossible to know who *holds* the Faith, and who *makes shipwrack* of it: There being many points so disputably expressed in the Scriptures, and which there is such a diversity of Opinions about, even among Good as well as Learned men,

men, that it may be an argument of too great confidence and presumption in any, to conclude peremptorily that *theirs* is the true notion of them. Or, Secondly, The introducing such Principles and Practices into the Christian Religion as do manifestly strike at any of its Fundamentals; and particularly such as directly, or in their evident consequences, enervate the Promises, Threatnings, or Precepts of the Gospel, and contradict the great design of Christianity, *viz.* that of making men Sober, Righteous and Godly, *this* may also very properly be called *making shipwrack of the Faith.* It is truly so notwithstanding it may be joyned with a profession of *all* the Articles of our Religion: For who seeth not that those who corrupt it with such Doctrines or Practices, are as injurious to the Faith, as the down-right opposers of its main Principles; or rather the more injurious of the two, there being much more danger of a false Friend, than of a professed and open enemy.

2. Would we know what it is to *hold a good Conscience*; *this* is, in short, sincerely to endeavour *to walk in all the Commandments of the Lord blameless:* To endeavour impartially to acquaint our selves with the Divine Will, and when we understand it, to comply therewith, although it be never so cross to *our own* wills and natural inclinations. And therefore, on the contrary, to *put away* a good Conscience is to be bent upon the pleasing our own wills, and gratifying our sensual Appetites: to give up our selves to be acted and governed by fleshly and impure Lusts: To be devoted to the Service of corrupt, carnal and worldly affections and interests. Where the *lust of the flesh*, *the lust of the eye*, or *the pride of life*, the love of Pleasures, Riches or Honours, are predominant in the Soul, there a *good Conscience is put away.* Second-

Secondly, We next come to ſhew that *holding the Faith* will nothing avail us, if withal it be not our care to hold a *good Conſcience*. This is apparent in that the Renewing of mens natures, and Bettering their Lives is the only end both of Natural and Revealed Religion; and were not this the end thereof, Religion would be the vaineſt and moſt inſignificant thing in the world. The Heathens themſelves were well aware of *this*, and therefore the profeſſed intendment of *their* Philoſophy was, ζωῆς ἀνθρωπίνης κάθαρσις καὶ τελειότης. *The purgation and perfection of the humane life.* They well knew that no body is the better for the *beſt* Principles, where they are only *believed* and not *lived*.

And as for the Principles of the *Chriſtian* Religion, which the Ancients uſed to call the Chriſtian *Philoſophy*, I ſhall not need to prove that our belief of *theſe* is required wholly upon the account of the great efficacy they have for the transforming of us into the Divine likeneſs, the ſubjecting our Wills to the Will of God, and the making us holy in all manner of Converſation. And therefore we find our Bleſſed Saviour and his Apoſtles making the whole of a Chriſtian to conſiſt in *keeping his ſayings*, in *doing the things he commands them*, in *Faith that worketh by love*, and in *the new Creature*. And therefore we ſee the greateſt contempt caſt upon Knowledge and Profeſſion and Faith, unaccompanied with an anſwerable life and practice. Therefore we read, that *Faith without works is dead*, that *Faith is dead being alone*, as being utterly unable to ſtand us in the leaſt ſtead, and as being ſo unable to ſave us, as greatly to aggravate our Condemnation.

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The Papiſts lay mighty weight upon their Orthodoxy, their believing as the Church believes, and flatter themſelves with a fond conceit, that the *goodneſs of their Faith* will make great amends for the *badneſs of their lives*. But ſuppoſe it true, that *they* are *the* Orthodox believers, and all the Chriſtian World Hereticks beſides themſelves, as *they* would have us believe, yet the *Devils* are as Orthodox as *they* can be for their hearts, but their Orthodoxy makes them but the more miſerable; if they did not believe ſo truly, they would not tremble as they do. *The Devils alſo believe and tremble*, *James* 2. 19. In ſhort, we are not more aſſured from the Holy Scriptures that *God made the Heavens and the Earth*, than we are of the truth of *this* Propoſition, that the moſt ſound belief will not do us the leaſt ſervice while it is accompanied with a naughty life: That the moſt Orthodox Sentiments will nothing avail us while joyned with an Heretical Converſation.

Thirdly, We proceed to ſhew, that mens *making ſhipwrack concerning the Faith*, is occaſioned by their having firſt *put away a good Conſcience*. *Which* (good Conſcience) *ſome having put away, concerning Faith have made ſhipwrack*. The Apoſtle, ſpeaking of ſome that *reſiſted the truth*, calls them *men of corrupt minds, reprobate concerning the Faith*, 2 *Tim.* 3. 8. Thereby intimating, that their being *reprobate concerning the Faith*, proceeded from the *corruption of their minds*, or naughtineſs of their hearts, and the prevalence of evil and corrupt Affections. And the ſame Apoſtle, ſpeaking of certain Hereticks, attributes their *erring from the Faith* to their gratifying particularly that laſt of *Covetouſneſs*, 1 Tim. 6. 10. *The love of money is the*

*root*

*root of all evil, which while ſome coveted after, they have erred from the Faith.* And S. *Peter*, ſpeaking of wicked Seducers, ſaith, that *they had eyes full of Adultery, and hearts exerciſed with covetous practices:* And intimateth that *this* is the cauſe of their *forſaking the right way*, and *their beguiling unſtable Souls*, 2 *Ep.* 2.14,15.

Now would we be ſatisfied *how* this *putting away a good Conſcience* occaſioneth mens *making ſhipwrack of the Faith*: It is evident that it doth thus theſe *three* ways.

Firſt, As mens addicting themſelves to the ſatisfying of ſome luſt or other, puts them upon deviſing ſhifts and tricks to ſtill the diſquieting clamours of their Conſciences. *The wrath of God being revealed from Heaven againſt all unrighteouſneſs and ungodlineſs of men*, 'tis no eaſie thing for any one willingly to tranſgreſs the Rules of Righteouſneſs, without being frequently tormented with fearful expectations, and the Horrors of an Accuſing and condemning Conſcience. Now the moſt effectual way to be rid of theſe (next to ſincere Repentance and Reformation) is either for a wicked man to perſwade himſelf, if he be able, that there is no God, or nothing after this Life; and conſequently, that the Bible is a cheat, and all its threatnings mere ſcare-crows. Or if *this* he cannot do, in regard of the abundant evidence of the Being of a God, and the Authority of the Holy Scriptures, the courſe muſt be ſo to wreſt and pervert the Scriptures, as to make them give liberty to certain evil practices, or to promiſe forgiveneſs of ſin to certain performances that are ſhort of forſaking it.

Thus thoſe Hereticks in the Primitive times wreſted the places wherein the Goſpel is called *the Law of Liberty*,

*Liberty*, and wherein we are ſaid to be delivered from the Law, ſo as to take off the Obligation of the Moral as well as the Ceremonial Law; and to give liberty to ſin, and to oppoſe Faith to Obedience in the buſineſs of Juſtification and acceptance with God.

Many other inſtances may be given both of Ancient and Modern Hereticks perverting of paſſages of Scripture, ſo as to make them great encouragements to ſin, and diſcouragements to a Holy life; perfectly contrary to the whole ſtrain and tenor of the Goſpel.

But I muſt not enlarge farther upon this Argument, becauſe the main thing I intended in the choice of this Subject is yet behind.

Secondly, The *putting away of a good Conſcience* occaſions *making ſhipwrack of the Faith*, through the *juſt judgment of God*. The *former* particular gave us an account of wicked mens being ſtrongly *enclined* to make ſhiwrack of the Faith, and of their *endeavouring* it, *this* of their putting their inclinations into *practice*, and *ſucceeding* in their endeavours.

Men that are wedded to any luſt are very forward, for their own eaſe, to endeavour either the embraceing of Atheiſtical Principles, or ſo to abuſe the Scriptures as to take encouragement from them to live in ſin; but they could hardly ſo extinguiſh the light of their own minds, as to ſucceed in their endeavours, were it not for the judgment of God upon them, in giving them up into the Deceivers hands. To this purpoſe obſerve what the Apoſtle ſaith, 2 *Theſſ.* 2. 10, 11. *Becauſe they received not the love of the truth, that they might be ſaved* (or they did not ſo receive it as to ſuffer it to have any good effect upon their hearts and lives) *for this cauſe God ſhall ſend them ſtrong deluſions*

(or give them up to be deluded by the tricks of the Devil, the signs and lying wonders before mentioned) *that they should believe a lye*, that *they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

Thirdly, The *putting away of a good Conscience* occasions *making shipwrack of the Faith*, as wicked Professors of Christianity do find it a most successful course to promote their corrupt and naughty designs, by *foisting* into the Christian Religion such Doctrines and Practices, as favour and encourage such designs. I have shewed that those who corrupt the Christian Religion with such Doctrines or Practices as contradict the Design of it, do truly make shipwrack of the Faith; and whereas there may be given too many instances of such Hypocrites as have so done, I shall make it the whole business of what remains of the Doctrinal part of this Discourse, to shew that the Church of *Rome* as she is now Constituted, is most shamefully guilty in this particular.

It is to be acknowledged, that she retains the Profession of all the Fundamental and Essential Articles of the Christian Faith; a summary of which is that Creed which we call the *Apostles*, and she professeth a Reverence for the whole New Testament. If she in *expres* terms rejected any Doctrine that is of the *Essence*, and a *vital* part of Christianity, her members may not be called *Christians* in any sense, and we *then* do very ill to say the *Church* of *Rome*.

We do not stick at calling them a *Church*, though a most corrupt and degenerate Church; as (to use the similitude of Bishop *Hall*) a *thief* is *truly* a man, though not a *true* man. A woman may retain the name

name of a wife till ſhe's formally divorced, though ſhe be an adultereſs.

The Church of *Rome* may as truly be called a *Church*, as the *Jewiſh* Nation the *People of God*, after their foul Revolt from him, and Lapſe into Idolatry and other wicked and impious practices.

But *this* hath been abundantly made good againſt this Church, that, though ſhe holds the Foundation yet, ſhe builds Wood, Hay and Stubble upon the Foundation: that is, ſhe mixeth many impure Doctrines of her *own*, with the moſt holy and undefiled Doctrines of the Goſpel. Of which I will preſent you with ſome inſtances, but muſt be very brief upon moſt of them.

What ſay you, in the firſt place, to her Doctrine of *Infallibility*? Which ſpeaks her uncapable of erring in any of her Decrees and Determinations: Which Infallibility the *Jeſuits* will have ſeated in the *Popes* Chair; *others* in the Pope in conjunction with a General Council; that is, a Number of Biſhops and Prieſts packt together of his own Faction: For there is nothing *he* hates more than a Council truly General.

I call *this* not only a *falſe* but a *wicked* Doctrine, becauſe of the infinite miſchief that it doth in the world: For the *Romiſh* Church's pretence to Infallibility, is that which enables her to Lord it at that intolerable rate, over the minds and Conſciences of her Subjects, and to make them the greateſt of Slaves and Vaſſals. And 'tis *this* alſo that makes her utterly incurable of her groſs corruptions, her other notorious Hereſies, and the ungodly and horrid practices founded upon them. So that, ſo long as ſhe continues to aſſume to herſelf the Title of *Infallible*, there is no hope to be conceived of her being *ever* in the leaſt Reformed, either in her Principles or Practices.

But never was a Doctrine more ſhamefully baffled than *this* hath been; as eaſily it may, there being nothing but Intereſt to uphold it, nor one ſyllable in all the Bible to befriend it. As for *that* promiſe of our Saviour, that *the gates of hell ſhall never prevail againſt his Church*, the *moſt* that can be concluded from thence is, that he will ever have a Church upon earth in ſpight of all the endeavours of Hell to deſtroy it. But thanks be to God, this Promiſe would be no whit the further from being performed, although the Devil ſhould be permitted totally to extinguiſh the Church of *Rome*; though to be ſure he underſtands his *own* intereſt better than once to attempt it.

But if the meaning of this Promiſe be (as the Romaniſts would have it) that *the gates of Hell ſhall never ſo prevail againſt the Church*, as to occaſion her falling into errors of *Judgment*, why may we not as well extend it ſo far as to ſecure her alſo from errors of *Practice*? *theſe* being no leſs dangerous or deſtructive than thoſe of *Judgment*. But I retain ſo much Charity for the *Romiſh* Church ſtill, as not to think her ſo forſaken of all Modeſty, as to deny that in *this* ſenſe, the Gates of Hell have prevailed againſt her with a vengeance.

And as for the other Promiſes which they lay any ſtreſs on, they are either ſuch as 'tis manifeſt the Apoſtles only, and firſt planters of the Goſpel were concerned in, or elſe ſuch as belong to all Chriſtians without exception *thus* far, as that while it is their ſincere endeavour to know the truth, and to live up to their knowledge, they ſhall be ſecured from pernicious and damnable errors.

Again,

Again, What ſay you to the Doctrine of the *Popes Supremacy* over all other Churches and Kingdoms too, and his having a Grant of as vaſt Dominions upon Earth, next and immediately under Chriſt, as Chriſt himſelf hath under God the Father, his being King of all Kings, and Lord of all Lords, and that both in Spirituals and Temporals? I might eaſily tire you upon *this* head of Diſcourſe, but all I will ſay to it ſhall be *this*, that the Charter pretended for ſo mighty an Empire is much too obſcurely expreſt to be ever underſtood, by any other people than the Pope and his Vaſſals. There is not a tittle in the Holy Scriptures for it, though we know what a noiſe and fluſter they make with *two* Texts, *Paſce Oves meas*, and *Dabo tibi Claves, &c.* as if this Supremacy were as plainly legible in each of them, as the Doctrine of the Creation in the firſt verſe of *Geneſis*.

But, which is worſt of all, how many thouſands of honeſt people have been barbarouſly butcher'd, merely becauſe their eyes would not ſerve them to read this Doctrine of theirs in thoſe two Texts!

And this is that Doctrine which gives them a pretence for their reſtleſs and unwearied endeavours to get theſe Kingdoms again within their Clutches, and for all their deſperate and helliſh deſigns againſt us.

What ſay you to their Doctrine of *Image-Worſhip*? with which I will joyn that other of *Praying to Saints and Angels*. In their Adored Council of *Trent* it is decreed, that *The Images of Chriſt, the Virgin mother of God, and other Saints, be eſpecially kept in Churches; and that due Honor and Veneration be given unto them.* And afterward this Council expreſſeth its allowance of Picturing

Picturing the Divinity it ſelf; and accordingly Pictures of the Bleſſed Trinity, (Oh hateful ſight!) are ordinarily to be beheld in the Popiſh Churches.

Now would we know what the Council means by *Debitus honor & veneratio, the due honour and veneration that is to be given to Images*; this appears by theſe following words, *We decree doing honour to them, becauſe the honour which is done to them, is referred to the Prototypes which they repreſent. So that in the Images which we kiſs, and before which we uncover our heads, and fall down, we adore Chriſt, and Worſhip the Saints which they repreſent, &c.* So that the Honour and Veneration which they determine ſhould be given to Images, do imply all *external* Acts of Adoration; and that the Image of our Saviour is to have the ſelf ſame Adoration paid to it, that would be due unto himſelf were he perſonally preſent.

And the Univerſal *Practice* of the *Romiſh* Church (wholly to paſs over the Vile ſtuff of their *Doctors, Schoolmen* and *Caſuiſts*) will tell you the meaning of their *debitus honor & veneratio.*

*The conſent of Nations* (ſaith the Learned *Grotius*) *have made Sacrifices, Oblations and Incenſe, proper ſigns of Divine Worſhip*; but, though I had time, I need not ſtand to ſhew, that the Images of Chriſt, Angels and Saints, eſpecially that of the Bleſſed Virgin, are every where Worſhipped with theſe ſigns, and with all the Rites of the moſt ſolemn Invocation in Sacred Offices, and in places ſet apart for Divine Worſhip. And they do all the external honour to the Saints and Angels in the Addreſſes they make unto them, whether immediately or as repreſented by Images, that 'tis imaginable they ſhould do to our Saviour himſelf, or the Bleſſed Trinity.

Nay,

Nay, They pray unto them, not only for Temporal or Ordinary Bleſſings, but for Spiritual and Supernatural: ſuch as the Pardon of their ſins, and the Holy Spirit, and eternal life, as might be ſhewn at large.

Now what is Idolatry, if ſuch doings are not? why, they tell us, and we cannot blame them, that the true Notion of Idolatry is only the Worſhipping ſome Creature for the moſt High God, ſuppoſing it *to be the* moſt High God. But if ſo, the Worſhippers of the Golden Calf, to be ſure, were no Idolaters; for *they* can be little better than mad themſelves, who are able to imagine that the *Iſraelites* were ſo mad, as to believe that the Calf which they ſaw made, and that of their own *Ear-rings* too, was that very God which brought them out of the Land of *Egypt*. But the Gentlemen of *Rome* would have us think that they were ſo forſaken of their Intellectuals, as *ſo* to believe; and we cannot blame them for *that* neither. For if they did not impudently bear us down, that the Children of *Iſrael* believed that this Moulten Calf was that God that divided the Sea, wrought ſo many Miracles for them, and the maker of Heaven and Earth, they would, they are ſenſible, be neceſſitated to excuſe them from Idolatry, expreſly contrary to the words of Scripture. And if this their Notion of Idolatry be the only true one, we are certain that it will be extremely difficult, if not impoſſible, to find out Idolaters among the very *Pagans*.

What think you of their Doctrine of *Tranſubſtantiation*, of which take this account from the Council of *Trent*. *By the Conſecration the whole ſubſtance of the Bread is changed into the ſubſtance of the Body of Chriſt our Lord, and the whole ſubſtance of the Wine, into the ſubſtance of the bloud of Chriſt.* So that as *like* as it ſtill looks

looks to Bread and Wine: Though it hath the perfect Taſt, the perfect Feeling and Smell of Bread and Wine, yet it is nothing leſs; 'tis that very Body that hung upon the Croſs at *Jeruſalem*, and that very bloud that was there ſhed.

This is the moſt prodigiouſly contradictious Doctrine, that I will not ſay the *Wit* but the *Madneſs* of men can poſſibly invent: 'tis a moſt wonderful complication of moſt horrid contradictions, and abſolute impoſſibilities. But this is not the *worſt* of it, it is alſo the foundation of ſo groſs and foul Idolatry as is ſcarcely to be named among the *Gentiles*, or to be found paralleſ'd in *Peruvia* it ſelf, or the moſt barbarous parts of *India*. The forementioned Holy Council declares, *nullus itaque dubitandi locus relinquitur, &c. There is therefore no place left for doubt, but that all good Chriſtians do give the Worſhip of Latria*, quæ Vero Deo debetur, *which is due to the true God, to this moſt Holy Sacrament; according to the always received cuſtom of the Catholick Church.* They ſhould have ſaid, according to the *late* and *upſtart* cuſtom of the *Romiſh* Faction. Here you ſee that the Bread and Wine are Worſhipped by them, not as Repreſentations of God, but as God himſelf.

But what if thoſe words of our Saviour, *This is my Body*, ſhould prove to be a Figure? like thoſe other of his, *I am a Vine*, *I am a Door*, *&c.* or what if *This is my body* ſhould be as much a Figure, as they will confeſs the words preſently following are, *viz. This Cup is the New Teſtament in my Bloud?* Where we have a *double* Figure, both the *Cup* put for the *Wine* in it, and the *Wine* ſaid to be the *New Teſtament* or Covenant, when, ſuppoſing it were the *very* Bloud of Chriſt, it could not be the New Covenant it ſelf, but the *Seal* of that Covenant; I ſay, what if theſe words be to be under-

underſtood *figuratively*? (as why they ſhould not the Papiſts can ſhew nothing like a reaſon, but *we* have ſhewn *them* the greateſt abſurdities imaginable in otherwiſe underſtanding them) why *then* they themſelves *will* and *do* acknowledge that they ſhould be guilty of the moſt groſs Idolatry in their Worſhip of the Hoſt.

What ſay you to the Popiſh Doctrine of the *Sacrifice of the Maſs*, which is of near kin to the foregoing? The Doctrine of the *Roman* Church is, as you ſhall find it in the Council of *Trent*, *That in this Sacrifice which is performed in the Maſs, that very Chriſt is contained, and in a bloudleſs manner offered, which, upon the Altar of the Croſs, did once offer up himſelf in a bloudy manner.* So that, according to *this* Doctrine, our Bleſſed Saviour muſt ſtill to the end of the world be laid hold of by Sinners, be ground with their teeth, and ſent down into their impure paunches, as often as the Prieſt ſhall pronounce the charm, *hoc eſt enim corpus meum.* And it ſeems that he was a falſe Prophet, when he ſaid upon the Croſs *it is finiſhed*, ſeeing there was ſuch an infinite deal of loathſome Drudgery ſtill to be undergone by him. And it ſeems the Author to the *Hebrews* is found to be a falſe Apoſtle, in aſſerting ſo expreſly, as more than once he doth, that ſuch is the Dignity of Chriſt's Prieſthood, and its excellency above the *Levitical*, that by *one* offering he hath made perfect ſatisfaction, and expiation for ſin. *See Dr. More's Myſtery of iniquity, Book 2. Chap. 5.*

So that this *their* Doctrine of the *Sacrifice of the Maſs*, is not only Falſe, but very Corrupt and impious Doctrine.

What ſay you to their Doctrine of *Purgatory?* which, in ſhort, is *this*: That *no ſouls, except ſuch as are perfectly*

*fectly purified in this life* (which they'l ſurely acknowledge are extremely few) *ſhall go at their departure hence into a place of happineſs or eaſe, but all, the forementioned excepted, into a place of torment; where they may abide for an exceeding long time, even many hundreds of years, except ſome effectual care be taken for their deliverance.*

By *this* Doctrine the poor people are brought into a moſt ſlaviſh ſtate; by the means hereof their mercileſs Tyrants the Prieſts hale them into worſe than *Egyptian* Bondage: who, inſtead of enjoyning them the moſt reaſonable duties to which the Precepts of their Saviour oblige them, and which are moſt admirably adapted to the cleanſing of their natures, and mortifying their corrupt affections, impoſe upon them a great number of ridiculous Services of their *own* invention.

But though they cannot pretend the leaſt warrant from Scripture for *ſuch* doings as *thoſe*, yet they have a moſt *expreſs* Text, they tell you, for their Doctrine of *Purgatory*, *viz.* thoſe words of S. *Paul*, 1 Cor. 3. 15. *But he ſhall be ſaved, yet ſo as by fire.* But he who conſiders theſe *two* things will ſee nothing like *Purgatory* in *this* Text, namely, Firſt, that it is Ὡς διὰ πυρός, not he ſhall be ſaved *by fire*, but *as it were* by fire, or rather *through* fire. Secondly, that Σωζεσθαι ὡς διὰ πυρός, *to be ſaved as through fire*, is a Proverbial Speech (as thoſe great Criticks, *Grotius* and *Scaliger*, with others, have ſhewed) ſignifying *to be ſaved from moſt eminent danger.*

And as this Doctrine of theirs is *groundleſs*, ſo is it as *wicked*, it being a moſt vile affront to the Merits and and Satisfaction of our Bleſſed Saviour: For in order to the eſtabliſhing of this Doctrine they teach, that, *The Paſſion of Chriſt takes away only the guilt of Mortal ſins,*

*ſins, not their eternal Puniſhment*, which is as *non-ſenſical* as falſe and impious.

'Tis an impious Doctrine alſo, both as it is deviſed to inſlave the Conſciences of the Poor People, and to bring them into abſolute ſubjection to their Prieſts; and likewiſe to gratifie their greedy Appetites, and to bring their *Purſes* no leſs under their power than their *Conſciences*.

What ſay you to their Doctrine of the *Non-neceſſity of the Laity's partaking of the Cup in the Lords Supper, and their being Rob'd accordingly of their ſhare therein?* expreſly contrary to our Saviours inſtitution, and the Practice of the firſt Ages of the Church, and of all other Churches in the world.

What ſay you to their well known Doctrine, *Of the Non-neceſſity of Repentance before the imminent point of death*? And to this *other* that goes beyond *that, viz.* that *meer Attrition* (or ſorrow for ſin for fear of hell) *if accompanied with the Sacrament of Penance is ſufficient to a ſinners juſtification and acceptance with God*? This the Council of *Trent* doth plainly take for granted, in the *fourth* Chapter of their *fourteenth* Seſſion.

What ſay you to the Doctrine of *Opus operatum?* which makes the meer work *done* in all acts of Devotion, ſufficient to the Divine Acceptance: particularly the bare *ſaying* of Prayers, without either *minding* what they ſay, or *underſtanding* it. And agreeably hereunto the *Romiſh* Church enjoyns the ſaying of them in a Language unknown to the generality of her children; notwithſtanding the perfectly contrary Doctrine delivered by S. *Paul* in the 14*th* Chap. of the *firſt* to the *Corinthians*.

What ſay you to the Doctrine of *the Inſufficiency of the Holy Scriptures for mens Salvation*, and her denying them to be a complete Rule of Faith, and Practice in things neceſſary, without her Traditions? Wherein ſhe gives the Lye to the ſame great Apoſtle, who tells his ſon *Timothy* that, *the Scriptures are able to make wiſe to Salvation:* and that by *them* the man of God may be *perfected, and throughly furniſhed to every good work.*

What ſay you to her Doctrine of the *Goſpels obſcurity even in things of abſolute neceſſity to be believed and practiſed?* deviſed on purpoſe to perſwade the people to an implicit belief in *her ſelf*, and to receive without examining whatſoever doctrines ſhe ſhall pleaſe to call Articles of Faith.

This is a wicked Doctrine in *it ſelf* alſo, as well as upon the account of the *Deſign* of it: It being moſt unworthy of God to require all under pain of damnation, rightly to underſtand thoſe Points which are obſcurely revealed.

What ſay you to her Doctrine of the *dangerouſneſs of the vulgars reading the Holy Scriptures*; and her Practice anſwerable thereunto, of denying them the Bible in their own language?

*Moſt plainly to be learned from the Council of Conſtance Seſſ. 19.*

What ſay you to her Doctrine that, *Faith is not to be kept with Hereticks*?

What ſay you to *this* Doctrine that, *the moſt horrid villanies are then lawful, when neceſſary to the promoting of the intereſt of the Catholick cauſe?* I do not ſay that this is decreed in any Council; or that it is in *expreſs*

*expreſs* terms taught by any of them: But however, if it be lawful to judge of mens opinions by their conſtant practices, we may without a Calumny call *this* alſo a Doctrine of the Church of *Rome*. Particularly, the world hath for a long time been well acquainted with her moſt horrible *Cruelties*, upon the account of Religion.

To mind you of a few famous inſtances: in the perſecution of the *Albigenſes* and *Waldenſes*, were miſerably murthered no fewer than a *thouſand thouſand*: In the Maſſacre of *France*, in the ſpace of three months, an hundred thouſand: In the *Low-Countries*, in a few years, were cut off by the hand of the common hangman thirty and ſix thouſand Proteſtants: And by the holy *Inquiſition* (as *Vergerius* witneſſeth, who was well acquainted therewith) were deſtroyed in leſs than *thirty* years ſpace, one *hundred* and *fifty thouſand*, with all manner of the moſt exquiſite cruelties. *P. Perionius.*

I need not mind you what a vaſt number were Burnt at the ſtake in our own Country, in the Reign of Queen *Mary*: Nor what additions have been made ſince to *Romes* Butcheries, in *Piedmont* and *Ireland*. *The excellent Mr.* Joſeph Mede *declares it as his Opinion, that the Papal Perſecution doth equalize, if not exceed, the deſtruction of men made upon the Church by the Ten famous Perſecutions under the Pagan Emperors. And this he wrote before the horrible ſlaughters in* Piedmont *and* Ireland.

And what a horrible ſlaughter had there been in *England*, by the *Gun powder Treaſon*, if it had not been prevented by a Wonderful Providence! And alſo what work the Romaniſts would have been at here again before *this* time, if God in his infinite mercy had not defeated the Councels of thoſe bloudy *Achitophels*, all who do not wilfully ſhut their eyes, and are not Papiſts at leaſt in *Maſquerade*, * ſhould, one would think, * *That is, upon ſuppoſition that the Evidence be fully known to them.*

think, acknowledge themſelves ſatisfyed, after ſo great evidence.

So that we need no further proof that the Woman hath *Rome Chriſtian* for her principal Seat, upon whoſe head S. *John* tells us, was a name written, *Myſtery Babylon the great, the mother of Harlots and Abominations of the earth*: and whom he ſaw *drunk with the bloud of the Saints, and with the bloud of the Martyrs of Jeſus*. But we have *farther* proof that the now mentioned wicked doctrine, may truly be charged upon the Church of *Rome*: For her abominable *Practices* do not only juſtifie this charge, but ſeveral of the *Doctrines* of her darling ſons, thoſe pretious youths the *Jeſuits*, and which (as *they* tell you) are much elder than *their* order, *viz. That* of the lawfulneſs of Equivocations and Mental Reſervations, even before *Courts of Judicature*, at leaſt, if they conſiſt of Hereticks; of the putting which vile principle into practice we have had of late diverſe marvelous and moſt aſtoniſhing inſtances.

*That* of the Popes power of Diſpenſing with the moſt Solemn Oaths, and of Abſolving Subjects from their Allegiance to Heretical Princes.

*That* of the Lawfulneſs, nay Meritoriouſneſs of taking Arms againſt them, of Stabbing and Poiſoning them. And we of this Kingdom too well know that the *Romiſh* Church make no bones of practiſing upon theſe Principles.

I might ſtill farther proceed in inſtancing in her moſt corrupt and wicked Principles, but you have had enough in all Conſcience: And but that, *now* eſpecially, we are obliged to take all opportunities for the expoſing of the vileneſs of the *Romiſh* Religion, I would e'en be as ſoon engag'd in ſtirring Jakes's, and raking dunghills, as in ſuch work as *this*. God

God be thanked for that mighty Spirit that hath been ſtirred up throughout the Nation againſt *Popery*: Oh that it more generally proceeded from our ſenſe of the hatefulneſs thereof, and the extreme diſhonour it brings to Chriſtianity, and its infinite injuriouſneſs to the Souls of men, as well as from the concern we have for our *Temporal* intereſt; which is but a mean and pitiful conſideration in compariſon of *thoſe* other. And the better the Principles of *Popery* and the Practices of the *Papiſts* are underſtood, the greater and more laſting muſt *their* zeal againſt them needs be, who have any hearty kindneſs either for Chriſtianity or for Natural Religion; either for Chriſtianity or for good Morality and common honeſty, or even mere good nature.

I will not ſo far imitate the horrible uncharitableneſs of the *Romiſh* Church, as to ſay that 'tis impoſſible to find any ſincere Chriſtians in her Communion; and much leſs, that no honeſt or good natur'd people are among them: But *this* we are very certain may ſafely be ſaid that, whoſoever is throughly inſtructed in the Popiſh Principles and acts accordingly, is ſo much a ſtranger to *Chriſtianity*, that he hath totally caſt off all *Humanity*.

Whoſoever is a *thorough* Papiſt hath no Conſcience in his own keeping; his Conſcience is perfectly at the diſpoſe of his Holy Father and his Confeſſor: Nor is there any villany, be it never ſo great, but he is prepared for it, whenſoever a Prieſt or Jeſuit by commiſſion from the Pope ſhall oblige him to it.

That Proteſtant doth but ſlightly underſtand Popery, who dares truſt his throat with a thorough Papiſt, although he be ſeemingly a man of never ſo good a nature,

nature, or of never ſo good Morals: and the more conſcientious he is in his way, by ſo much the more dangerous a perſon is he. That's a rare Religion in the mean time, the more true to which any man is, the greater Villain he muſt neceſſarily be. And thoſe are a precious ſort of Chriſtians, of which one cannot adventure to give a true and impartial Character, and to paint them in their own colours, but he muſt be in danger to be Cenſured as a ſcurrilous perſon, as a man of a foul mouth, and a down-right Railer.

Let us all therefore take up thoſe words of *Jacob*, in reference to his Generation, which he uttered concerning his two wicked ſons, *Simeon* and *Levi*, *O my ſoul come not thou into their ſecret, unto their aſſembly mine honour be not thou united.*

To make ſome Application of what hath been diſcourſed.

Firſt, Is the *putting away a good Conſcience* the true cauſe to which *making ſhipwrack of the Faith* is to be imputed? Is *this* the account into which it is to be reſolved? Then, as we would be out of danger of falling into Hereſie, and *particularly* of turning *Papiſts*, and of making ſhipwrack of the Faith as *they* have done, let us have a great care to hold faſt a good Conſcience: *To exerciſe our ſelves in keeping Conſciences void of offence both towards God and towards men:* To lead lives anſwerable to the holy Doctrine which we profeſs to believe.

*If any man will do the will of God* (or be ſincerely *willing* to do it) *he ſhall know of the Doctrine whether it be of God*, ſaith our Bleſſed Saviour, *John* 7. 17. He ſhall be able to diſcern between truth and falſhood, and ſhall be guided into and kept in the truth.

The

The truth hath no fast hold of any, but those who *receive it in the love of it*, and make it the measure and rule of their lives and actions.

It is not at all strange that Learned and Knowing men should make shipwrack of the Faith, for Learning and Knowledge is no security while separated from Honesty and a Good Conscience. There is no error so absurd or dangerous, but we ought to expect an insincere person will embrace it, when once it becomes serviceable to that Interest he is most concerned for the promoting of.

Even those of us who do now shew the most *forward* zeal against *Popery*, if we be wedded to any corrupt Affection, and have only the *Form*, but are void of the *Power* of Godliness, will be in never the less danger, notwithstanding our present zeal, of Apostatizing, if ever it should become our *temporal* interest (which God forbid) to turn Papists.

Secondly, Is it so apparent that the Church of *Rome* hath made so woful a shipwrack of the Faith? Then what an infinite obligation lyeth upon us to the greatest Thankfulness to our good God, for rescuing these Nations from under her yoke; and for those Miracles of mercy which he hath wrought for us, in blasting so many of their deep laid designs, their late great Conspiracy, and late Sham-plots, for the reducing of us to our old Captivity.

*If it had not been the Lord who was on our side, now may* England *say, if it had not been the Lord who was on our side, when* these *men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, and the streams had gone over our soul.* Let us therefore *Bless the Lord, who hath not given us as a prey unto their teeth.*

Laſtly, As we would ſtill be ſecured from Popiſh Conſpiracies, from the unwearied attempts of our old Adverſaries againſt us, take we great heed of provoking the Almighty to withdraw at length his Protection, and abandon us to their Malice, by walking unworthy of that glorious Light and Liberty we now enjoy in the Church of *England*. And *while we have the light let us walk in the light*, leſt God, in his juſt judgment, ſuffer us to be again involved in *Egyptian* darkneſs.

Oh happy Children of the Church of *England*, if we could be perſwaded to prize our preſent Vaſt Priviledges, before our having *loſt* them doth force us to ſet a high value on them.

And, Oh that we were capable of ſo much Wiſdom, as no longer to ſtrengthen the hands of our common enemy, by our as unreaſonable as Unchriſtian Animoſities againſt one another. That we had once as great a zeal againſt the Anti-chriſts within our own breaſts, Pride, Anger, Malice and Bitterneſs, as we ſeem to have againſt the Anti-Chriſt in the *Roman* Chair: *Thoſe* Anti-chriſts being the greateſt friends *this* Anti-chriſt hath, and more our enemies than he is capable of being.

Oh that at length we could be convinced of *this* great truth, that the Chriſtian Religion conſiſteth not *in meats or drinks*, mere external things, but in *righteouſneſs, peace and joy in the Holy Ghoſt*. In Humility, Meekneſs, Self-denial, Obedience to Authority in all lawful things, love to God, and love to men, *&c.*

Oh that we had a vigorous powerful ſenſe of *this*, that neither the moſt admired Gifts nor appearances of Grace, which are not joyned with a Benign and Charitable

ritable temper, can at all recommend us to the Divine favour: That he hath no Participation of the God-like Life and Nature, who is of a Quarrelsome, Contentious, Uncharitable Spirit, be he in a many *other* respects never so Saint-like. And that Christian love is a thousand times better argument of a renewed state, than most of those marks and characters which are ordinarily given of a godly man.

If we were once brought to this happy pass, to have a lively sense of *these* things: to make great Conscience *of preserving the unity of the Spirit in the bond of peace*; and to abandon all Separating, Dividing, Sowre and ill-natur'd Principles and Practices, we shall not *then* need to fear the malice of the *Papists*, were their *power* greater than, God be thanked, it is; but *till* then, all our other endeavours to secure our selves may fail of success.

But alas, I fear, that never had a People sadder *Omens* of miserable days than *we* now have: And nothing bodes worse than *this* that, we are so far from Uniting among our selves, notwithstanding we seem so sensible of extraordinary danger from our common Enemy, that our breaches daily grow wider and wider.

We seem no less infatuated, no less madly bent upon our own destruction, than were the miserable *Jews* in the Siege of *Jerusalem*; among whom there were never such desperate Feuds, as when they were all surrounded with the *Roman* Armies.

Those who, by their causeless forsaking of our Communion, have greatly strengthned the hands of our Enemies, are so far from being yet made sensible of the mischief of Separation, and the most pernicious consequen-

ces of Dividing, that many of them are *now* grown fiercer than ever (as appears by their late Books and Pamphlets, *&c.*) againſt that Church, which *Rome* hath always found to her coſt, the moſt impregnable Bulwark in all Chriſtendom againſt Popery.

And on the *other* hand (for I will not be taxed with Partiality) there are too too many among *our ſelves*, that do *little* conſult our Churches intereſt, nor conſequently the intereſt of the *Proteſtant Religion*, but greatly *diſſerve* both, by their intemperate heats, and branding *all* with the names of Fanaticks and Presbyterians who are not come up to *their* pitch, and in all things juſt of their complexion; although they be as obedient to both their Civil and Eccleſiaſtical Superiors as themſelves, are no leſs truly Regular and Conformable.

We ought by Love and Sweetneſs to encourage men all we can, *this* is to act like the Diſciples of the mild and moſt lovely temper'd Jeſus; and not by Sowreneſs and Cenſoriouſneſs tempt thoſe to depart from us, who would gladly ſtill hold Communion with us *.

* *We think it high time to ſhew our diſlike of thoſe againſt whom we have been ever enough offended, though we could not in this manner declare it, who under pretence of Affection to Us and Our Service, aſſume to themſelves the liberty of Reviling, Threatning and Reproaching others; and as much as in them lies, endeavour to ſtifle and divert their good inclinations to Our Service; and ſo to prevent that Reconciliation and Union of Hearts and Affections, which can only, with Gods Bleſſing, make Us rejoyce in each other, and keep our Enemies from rejoycing.* King *Charles* II. in His Proclamation againſt Vicious and Debauched people.

*'Tis evident I meant nothing by this paſſage but that we ought to imitate the Fathers behaviour in the Parable towards his Prodigal Son.*

And where we find an inclination towards *returning* in any that have *departed* from us, we ſhould be glad to meet them half-way in order to the bringing them over to us.

And.

And it becomes us likewiſe to make a difference between Peaceable and Modeſt Diſſenters from us, and thoſe who are Turbulent, Seditious and Factious, and not wind up all together in the ſame bottom.

I may add alſo, that there are, God knows, too too many *Debauchees* in the Nation, who would be thought great Champions for the King and the Church, but do infinite prejudice to both, by the mad and frantick expreſſions of their zeal. Who do mighty honour to Fanaticiſm by charging all with it, that run not with *them* to the ſame exceſs of Riot.

One would ſuſpect that *theſe*, whatſoever they pretend, do really deſign nothing more, than to make both the King and the Church as friendleſs as they are able.

Heaven help them both, ſhould they ever be ſo unfortunate, (which God forbid) as to ſtand in need of *this* ſort of people.

If indeed Huffing and Healthing, Curſing and Damning, and giving vile names would do the buſineſs, *then* let *them* alone to protect and defend the King and Church: but former experience hath aſſured us, that *thoſe* are the beſt weapons that moſt of them can boaſt of their being good at.

A Neighbouring King, and the Church of *Rome*, may wiſh God's bleſſing on the hearts of theſe Gentlemen: but our own King (whom God preſerve) and the Church of *England* have little reaſon to Con them thanks, for any ſervice they are like to do *them*.

*There are likewiſe another ſort of men, of whom we have heard much, and are ſufficiently aſhamed, who ſpend their time in Taverns, Tiplinghouſes, and Debauches, giving no other Evidence of their Affection to us, but in Drinking our Health, and inveiging againſt all others, who are not of their own diſſolute temper; and who in truth, have more diſcredited our cauſe, by the licence of their manners and lives, than they could ever advance it by their Affection or Courage, &c.* In the ſame Proclamation.

King

King *Charles* the *First* of Glorious Memory was very ſenſible of the Conſequence of ſuch mens aſſiſtance, which proved fatal to him: *The goodneſs of whoſe Cauſe did ſink under the burden of* their *ſins*, according to the ſad Preſage of our excellent *Chillingworth*, in a Sermon Preached to the Court at *Oxford*.

And if ever his Majeſty and the Church ſhould be again ſet upon by **Scribes** & **Phariſees**, God grant us better aſſiſtance than that of **Publicans** & **Sinners**.

But I wonder in my heart, what ſhould make any Debauched and Prophane people pretend the leaſt zeal for the Church of *England*; there being no Church in the world that more condemns all unrighteouſneſs and ſin; or which would be more ſevere againſt wicked livers, were ſhe in circumſtances to put in execution her own Diſcipline. Which ſhe is not like to be, ſo long as the Civil Magiſtrate is ſo remiſs in executing, according to their Oaths, thoſe excellent Laws that are Enacted againſt Drunkenneſs, Swearing, Uncleanneſs, Profanation of the Lord's day, and other wicked Practices.

And I add that *Popery* and *Fanaticiſm* will both undoubtedly ſtill grow upon us, be we never ſo zealous againſt both, whilſt that Debauchery and Prophaneneſs, which have ſo miſerably overſpread the Nation, do ſtill eſcape ſcot-free and go unpuniſh'd.

I cannot but obſerve one thing more that, 'tis an uncouth and ridiculous Spectacle, to behold wild Fanaticks, and prophane * people, that call themſelves Church of *England* men, (who are far from deſerving that Title, whether they be Clergy or Laity) conteſting together, and falling foul upon one another: One would

* *This Paragraph is a little enlarged.*

would be tempted upon this occasion, to take up the Grand Vizier *Kuperlées* blunt reply to the *French* Ambassador (upon his Accosting him with the news of the *Spanish* Armies being routed by the *French*,) viz. *What matter is it to me whether the hog worries the dog, or the dog the hog, so* my *Masters head be but safe.* *Ricaut.*

## To Conclude.

'TILL I see on the one hand a far greater sense of the hatefulness of *Schism*, and of breaking the Peace and Unity of the Church: of which all good people did heretofore express the greatest Abhorrence and Detestation.

And till I see on *all* hands more sincere endeavours to put away Anger, Wrath, Malice and Bitterness.

Till I see that the several divided Parties among us, are more inclinable to unite heartily with *us* of the Church of *England*, and *We* again with *them*, so far forth as unanimously to oppose *Popery*, that designs the destruction of us *all*. Which all but hot-spurs, that never allow themselves leisure to think a wise, or sedate thought, must needs know to be absolutely necessary to our mutual preservation at *this* time. And it would be well, would we *herein* learn of the *Papists*, who, notwithstanding the great differences that are among *them* also, can joyn together against Protestants.

Till I see again that our Zeal against *Popery* is generally so well tempered, as not to endanger our running headlong into the other extreme, that of *Confusion*: which will, no question, end in Popery.

Till

Till I ſee that we hate Popery for its Diſloyalty, as well as for its Idolatrous and Cruel Principles and Practices.

Till I ſee alſo that our oppoſition to Poper y ariſeth more generally from a ſenſe of the infinite ſcandal it brings upon the Holy Religion of our Bleſſed Saviour, and its wofully depraving the Souls of men, as well as from our concern for our Temporal intereſt.

Till I moreover ſee that Zeal in any ſort of people whatſoever, is not accounted ſufficient to give them the Reputation of Good Proteſtants or Good Churchmen, ſo long as they are bad Chriſtians, and their Converſations declare them no hearty Friends *to any* Religion.

And (in a word) till I ſee that our Excellent Reformed Religion, that the pure and undefiled Religion of the Church of *England*, hath a more powerful influence upon the Lives and Spirits, of thoſe who profeſs themſelves Anti-papiſts and Anti-ſectarians: I ſay, till I ſee *theſe* things, I ſhall, for my part, be far from concluding with *Agag*, that the bitterneſs of death is paſt, that the *worſt* is not ſtill behind; which God in his infinite mercy, give us wiſdom to prevent, by our timely Reformation in the forementioned inſtances, for Chriſt Jeſus his ſake: To whom with the Father and the Holy Ghoſt, be rendred by us, and by all the world, all Honour, Glory and Praiſe. *Amen.*

*FINIS.*